ANNUAL REPORT

OF THE

ARCHÆOLOGICAL SURVEY, BENGAL CIRCLE,

For the year ending with April 1904.

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Calcutta:
BENGAL SECRETARIAT PRESS.
1904.

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PART I.

DEPARTMENTAL NOTES.

1. *Tours.*—I have been on tour during 155 days. Out of these 84 days have been spent on the exploration of the ancient site of Vaisali at Basarh and adjacent villages in the district of Muzaffarpur. This is a little in excess of the limit of two months and a half allowed me for this work in General Department letter No. 2464, dated the 5th November 1903. However, only sixty days have actually been taken up by excavation, while the rest was spent on a preliminary survey of the whole area and in moving camp. The districts visited by me during my tours were: Burdwan, Bankura, Hooghly, Khulna, Rajshahi, Shahabad, Muzaffarpur, Malda, Puri, Palamau and the Sirguja State. The intended tour of the Director-General of Archæology through Bengal had to be given up owing to want of time. The following statement shows the actual time spent on each tour and the places visited:—

		Days.
1903.		
July 16th to 23rd	Inspection of repairs at Bhubaneswar, Khandagiri and Konarak in Puri ...	8
September 9th	Inspection of temples at Baksha in Hooghly	1
September 25th to October 2nd.	Inspection of repairs at Rohtasgarh, Mundesvari temple and Chainpur in Shahabad	8
October 17th and 18th	Inspection of temple at Garui in Burdwan	2
October 23rd to 26th	Inspection of mosque at Bagha in Rajshahi	4
November 18th to 27th	Preliminary survey of Basarh and adjacent villages in Muzaffarpur ...	10
November 28th to December 3rd.	Inspection of repairs at Gaur and Panduah in Malda	6
December 4th to 24th	Excavation at Basarh	21
December 28th to 31st	Inspection of ancient monuments at Burdwan and Kalna in Burdwan and at Panduah, Tribeni and Satgaon in Hooghly	4
1904.		
January 4th to 8th	Inspection of tomb of Khan Jahan and Satgumbaz mosque near Bagerhat in Khulna	5
January 11th to March 3rd	Excavation at Basarh and survey of ancient site of Vaisali	53
March 4th to April 5th	Inspection of ancient temples at Deo-Markanda and Deo-Bonarak in Shahabad, of ancient forts at Palamau and Alinagar in Palamau, of Baigunia and Kalyanesvari temples in Burdwan, of temples at Vishnupur in Bankura, and of ancient remains on the Ramgarh Hill in the Sirguja State	33
	Total ...	155

2. *Conservation.*—In Bengal the sum of Rs. 62,261 has been spent on conservation of ancient monuments, and in Assam Rs. 727. The total

amount sanctioned for conservation work in Bengal amounts to Rs. 2,94,124. Out of this a considerable sum has already been expended in previous years. Details of these items will be found in the tabular statement given in Appendix A. From the Imperial Grant for Archæology, Bengal received a contribution of Rs. 14,732, the whole of which was spent on special repairs to the ancient buildings at Gaur and Panduah. Assam's share was Rs. 500, out of which Rs. 483 were expended on the repairs to the old palace buildings at Ghargaon, near Nazira, in the Sibsagar district.

The following new proposals for conservation work have been submitted by me during the last year:—

DISTRICT BURDWAN.

Burdwan.—Refixing inscription tablet in Dargah of Bahram Sakka. Repairs done.

Barakar.—Additional repairs to the Baigunia temples. Maharaja Manindra Chandra Nandi of Cossimbazar has been asked through the Commissioner of Burdwan to have these repairs executed at his own cost.

DISTRICT BANKURA.

Vishnupur.—Repairs to the Jor Bangla, Shamrai, Madan-Mohan, Gopal-Mohan and Mallesvar temples and to the laterite gate of the fort. The proposal has been accepted.

DISTRICT HOOGHLY.

Satgaon.—Repairs to the old mosque. Sanctioned.

DISTRICT KHULNA.

Bagerhat.—Repairs to the Dargah of Khan Jahan and to the Satgumbaz mosque. The proposal was made in consultation with the Executive Engineer, Circular and Eastern Canals Division, and has been accepted.

DISTRICT RAJSHAHI.

Bagha.—Repairs to the old mosque. The proposal has been accepted and the owner of the large *aima* endowment originally belonging to the mosque has been called upon by the Collector to have the work done out of this endowment. As he seems unwilling to do so on the ground that the mosque has no connection with the endowment the case probably will be taken up under the Indian Monuments Act.

DISTRICT SHAHABAD.

Deo-Bonarak.—Raising inscribed pillar in front of temple upon a masonry platform to prevent it from sinking. Sanctioned.

Shergarh.—Jungle clearing around palace. Work done.

DISTRICT MALDA.

Gaur and Panduah.—Additional repairs to the Adina Masjid, Baradwari at Ramkel, Dakhil Darwaza, Minar, Kadam Rasul, Tantipara and Lattan Masjid. The proposal was made in consultation with the District Engineer, Malda, and has been accepted. A further proposal was submitted by me towards the end of the year for repairing the Sona Masjid in the Firozpur suburb of Gaur, which is still under consideration.

DISTRICT PALAMAU.

Palamau.—Preserving the carved stone window in the new fort. Under consideration.

The proposal mentioned in my previous reports to restore the tomb of Ghiyasuddin Azam Shah at Sonargaon in the Narayanganj Subdivision of Dacca has been under consideration. As, however, according to the report of the Executive Engineer sufficient stones could not be found to restore the platform, the majority of the old stones having been stolen, I suggested that the tomb should be left as it is, and that no work should be done to it. This has been accepted.

The statement in Appendix A shows what other works besides have been previously sanctioned but not yet taken in hand for want of funds.

As regards Assam, the proposals mentioned in my last report have been accepted. The work of clearing the jungle around the ancient palace at Ghargaon has been executed, while the other proposals, viz., repairs to the temple of Madhava Hayagriva at Hajo, repairs to the broken columns and further exploration at Dimapur, refixing ancient inscription in Dargah of Shah Jalal at Sylhet, are under consideration.

3. *Exploration.*—A detailed and systematic survey has been carried out of the ancient site of Vaisali at Basarh and adjacent villages in Muzaffarpur. The result is a map based on accurate measurements and drawn up on the scale of four inches to the mile. Excavation work was limited to the ancient fort at Basarh, called *Raja Bisal ka garh*, which yielded some interesting results. A full illustrated account will be prepared for the next volume of the Archæological Annual, and a few short preliminary notes have been given in Part II of this report. The cost of the excavations, which amounted to Rs. 1,500-7-6, has been defrayed out of a special grant of Rs. 2,000 received from the Imperial allotment for Archæology. The number of workmen employed in digging varied from 50 in the beginning to 200 in the end. Days spent in digging—60.

4. *Inscriptions.*—The following list shows the inscriptions, new and old which have come to my notice during the last year, and the manner in which they have been disposed of:—

(1) and (2) Two ancient cave inscriptions in the Ramgarh Hill, Sirguja State. Copies taken for publication.

(3) Second half of inscription from Mundesvari Hill, 653 A.D. Sent to Indian Museum, where the first-half already has been since 1891.

(4) Broken inscription, about 10th century, from same place, also sent to Indian Museum.

(5) Inscription of Jivitagupta at Deo-Bonarak. As the pillar, on ones, which it stands, is sinking, it will be raised upon a solid masonry platform.

(6), (7) and (8) Three inscriptions of Bengali Muhammadan Kings, now lying in the verandah of the Munsiff's Court at Kalna, in Burdwan. They have been ordered to be deposited in the Indian Museum, Calcutta.

(9) Inscription of Nusrat Shah at Bagha, 1523-4 A.D. Kept inside the old mosque. Will be refixed over central gate of mosque when the repairs are taken in hand.

(10) Inscribed slab in Dargah of Bahram Sakka at Burdwan, containing *tarikh* of his death. As the stone was loose, it has been refixed in the wall near the door.

(11) Another inscription at the same place. Copied.

(12) Inscription of Juma Masjid, Burdwan, 1111 Hijri. Copied.

(13) to (24) Twelve temple inscriptions at Vishnupur in Bankura, giving dates of construction of temples, varying from A.D. 1622 to 1758. Copied.

Beside these 24 inscriptions, my excavations at Basarh brought to light a little over seven hundred inscribed clay seals of the 4th and 5th century, A.D., of considerable interest, which will be deposited in the Indian Museum, Calcutta.

The question of issuing a corpus inscription of Bengal, referred to in the resolution upon my last Annual Report, has been under consideration. It has been decided to abandon this idea, as a corpus arranged according to modern territorial limits naturally would contain much unconnected matter, and as the majority of the inscriptions already has been published and translated in well-known Periodicals. A short list, however, of all the inscriptions known to exist in Bengal, is under preparation and will be incorporated into the revised edition of the List of Ancient Monuments. It will contain merely date, substance-matter and place of deposit of each inscription. A circular has been issued to all District Officers in Bengal asking them to bring to my notice any ancient inscriptions that may be known to exist within their district, especially copper-plates.

5. *Drawings and Photographs.*—The number of drawings finished during the year was six. All of them were made in Assam. Two photo-zincographed copies of each of them have been prepared by the Survey of India Office for the Hon'ble the Chief Commissioner of Assam.

The number of drawings plotted during the year is 24. These include the map of Basarh and adjacent villages referred to in paragraph (3). All of them have been prepared to illustrate articles on last year's Archæological work, which I intend to publish later on. A list of all drawings will be found in Appendix C.

The number of photographs taken was 167. A list of them is given in Appendix B. Copies of each will be sent for the inspection of His Honour. I trust that last year's photographic work will be found to have much improved as compared with that of the year before last, in regard to which some remarks have passed in the Resolution upon my report for 1902-1903. The photographs have been taken by my draftsman, Babu Haridas Datta, and by my photographic assistant, Babu Nando Lal Mitter, who joined my office on the 1st January 1904.

6. *Publications.*—I have written an illustrated article on Conservation in Bengal for the current issue of the Archæological Annual and a short note on Epigraphy in Bengal and Assam for the same.

The revision of the List of Ancient Monuments in Bengal has been taken in hand. The new issue will differ in some ways from the old list. The tabular arrangement of the old list will be abandoned, and all the matter will be given in paragraphs, running across the whole breadth of each page and distinguished by headings. The Christian monuments and Hindu or Muhammadan monuments later than hundred years will be given separately in an Appendix. A further Appendix will contain the short list of inscriptions referred to in paragraph (4). Lengthy descriptions of architectural details will be shortened, and as many references as possible will be given to other publications dealing with each of the monuments in the list.

The question of publishing previous drawings with explanatory notes of Konarak, Rohtasgarh and Sasseram is kept in abeyance.

7. *Establishment.*—A vacancy having occurred in my office owing to the death of Babu P. C. Mukherji, the Pandit of the Survey, Babu Nando Lall Mitter was appointed in his place as photographic assistant. He joined on the 1st January 1904. Besides being a trained photographer, he is also a neat draftsman and has a knowledge of surveying, so that he may be useful to me in several ways. The map of Basarh and adjacent villages, mentioned in paragraph (3) was made by him. The other non-gazetted officers remainedas before.

The services of the late Babu P. C. Mukherji have already been acknowledged by Government in the Resolution upon my last annual report, and call for no further remarks. It gives me much pleasure to record my appreciation of the good work done by my photographic assistant, Babu Nando Lall Mitter, my draftsman, Babu Haridas Datta, and my clerk, Babu Krishna Chandra Mozumdar.

The expenditure of the Department during the financial year 1903-1904 stood as follows:—

	Rs.	A.	P.	Rs.	A.	P.
Surveyor's pay	5,050	0	0			
Salary of non-gazetted establishment—						
1 Pandit (5 months and 2 days) ...	506	7	3			
1 Photographer (2 months) ...	140	0	0			
1 Draftsman	840	0	0			
1 Clerk	600	0	0			
2 Peons	192	0	0			
Temporary establishment	92	0	0			
				7,420	7	3
Allowances—						
Travelling allowances	2,437	0	0			
				2,437	0	0
Supplies and Services—						
Photographic charges	400	0	0			
Contingencies—						
Purchase and carriage of stationery ...	10	12	0			
Postage charges	45	1	0			
Telegram charges	19	7	0			
Conveyance of stores, tents, records, &c. ...	350	0	0			
Hot and cold weather charges ...	52	11	11			
Miscellaneous	250	0	0			
				1,127	14	11
GRAND TOTAL				10,985	6	2

8. *Tour programme for 1904-1905.*—In Government of India, Department of Revenue and Agriculture letter No. $\frac{1331}{73-9}$, dated the 25th April 1904, I have been asked to visit Assam a second time next winter, in order to complete the survey of ancient monuments there. I propose to set apart for this work one month and a half, and have already informed the Assam Administration of my intended visit, pending sanction of my tour programme.

One month I propose to devote to an accurate survey of Saran, a district unduly neglected by Archæologists, where I have heard of five interesting old sites. The work there probably will include some preliminary excavation.

The remainder of the cold season and a portion of the rains will be devoted to inspection tours to places where important repairs are now in progress, or to such buildings which I have not yet seen, but which, in course of revising the List of Ancient Monuments, will be found to require a personal inspection. The majority of the latter probably will be in the Presidency, Rajshahi, Dacca and Chittagong Divisions. If time is available, I should also like to spend a week at Palamau, in order to prepare a detailed survey of the two interesting old forts.

T. BLOCH,

Archæological Surveyor, Bengal Circle.

APPENDIX A.

Conservation of Ancient Monuments in Bengal and Assam in 1903-1904.

District.	Locality.	Name of Work.	Amount sanctioned.	Amount spent.	Whether completed, in progress or proposed.
1	2	3	4	5	6
		BENGAL.	Rs.	Rs.	
Birbhum ...	Bakresvar ...	Repairs to the Siva temple	208	...	Proposed.
Hooghly ...	Panduah and Tribeni	Repairs to minar and mosques at Panduah and to dargah of Zafar Khan Ghazi and mosque at Tribeni	29,059	...	Ditto.
Ditto ...	Satgaon ...	Repairs to the old mosque	502	...	Ditto.
Calcutta ...	Calcutta ...	Constructing a wooden model of old Fort William	654	900	Completed.
Ditto ...	Ditto ...	Maintaining tablets and lines of demarcation in connection with the old fort	305	243	Ditto.
Ditto ...	Ditto ...	Petty works in connection with the same ...	22	22	Ditto.
Ditto ...	Ditto ...	Repairing some of the public tombs and monuments of architectural and historical interest	574	574	Ditto.
Ditto ...	Ditto ...	Commemorating certain buildings where distinguished public men resided	340	320	Ditto.
Ditto ...	Ditto ...	Fixing marble tablets in ditto	325	272	Ditto.
Ditto ...	Ditto ...	Marble tablets to those who died at Gnatong between 1888 and 1898.	593	261	In progress.
Khulna ...	Bagerhat ...	Jungle clearing around Khan Jahan's tomb ...	68	68	Completed.
Ditto ...	Ditto ...	Repairs to Khan Jahan's tomb and Sat Gumbaz	14,786	...	Proposed.
Murshidabad ...	Murshidabad ...	Repairs to Sarfaraz Khan's tomb	4	4	Completed.
Ditto ...	Ditto ...	Repairs to the tomb of Azimun-nisa Begum ...	20	17	Ditto.
Ditto ...	Saidabad ...	Placing marble tablets on the house of Nanda Kumar and the Dewan Khana Bara Mahal	79	72	Ditto.
Nadia ...	Plassey ...	Repairs to monuments commemorating the battle of Plassey	3,088	1,899	In progress.
Darjeeling ...	Darjeeling ...	Repairs to tomb of Czoma de Körös ...	4	4	Completed.
Ditto ...	Ditto ...	Repairs to endowed tombs in cemetery ...	190	190	Ditto.
Ditto ...	Hope Town ...	Ditto ditto ditto ...	4	4	Ditto.
Dinajpur ...	Sura Masjid ...	Repairs to the old mosque	3,200	...	Proposed.
Dacca ...	Dacca ...	Repairs to the tomb of Bibi Peri at Lalbagh ...	50	50	Completed.
Mymensingh ...	Mymensingh ...	Repairs to endowed monuments	1	1	Ditto.
Patna ...	Moner ...	Repairs to Makhdum Shah's tomb	470	736	Ditto.
Gaya ...	Budh-Gaya ...	Fixing pipe for irrigation in the temple garden	367	107	Ditto.
Ditto ...	Ditto ...	Repairs to temple	269	234	Ditto.
Ditto ...	Guneri ...	Constructing a shed for the statue of Buddha ...	401	216	In progress.
Ditto ...	Ghenjan ...	Preservation of statue of Buddha	...	...	Proposed.
Ditto ...	Shamshernagar	Repairs to tomb	110	1	In progress.
Shahabad ...	Arrah ...	Fixing stone tablets on the Arrah house ...	527	521	Completed.
Ditto ...	Sasseram ...	Repairs to Sher Shah's tomb	80	79	Ditto.
Ditto ...	Ditto ...	Repairs to tomb of Hasan Khan Sur ...	70	70	Ditto.
Ditto ...	Rohtasgarh ...	Repairs to palace and other buildings in fort	1,562 52,499	12,323	Ditto.
Ditto ...	Buxar ...	Repairs to endowed monuments	12	12	Ditto.
Ditto ...	Chainpur ...	Removal of certain brick-work in Bakhtiyar Khan's tomb	10	6	Ditto.
Ditto ...	Ditto ...	Repairs to Bakhtiyar Khan's tomb ...	5,072	...	Proposed.
Ditto ...	Mundesvari ...	Repairs to Mundesvari temple	566	1	In progress.
Ditto ...	Deo Bonarak ...	Platform for inscribed pillar in front of temple	13	...	Proposed.
Saran ...	Chapra ...	Repairs to soldiers' tombs	12	12	Completed.
Champaran ...	Rampurwa ...	Re-erection of Asoka pillar	6,300	...	Proposed.
Ditto ...	Ditto ...	Preliminary work in connection with the same ...	150	20	In progress.
Monghyr ...	Monghyr ...	Additional repairs to Shah Nafa's dargah ...	...	...	Proposed.
Maldah ...	Gaur and Panduah.	Restoration of ancient monuments ...	59,216	6,752 12,516	In progress.
Sonthal Parganas	Hadaf ...	Repairs to ancient bridge	1,166	...	Proposed.
Cuttack ...	Jajpur ...	Repairs to Abu Nasir Khan's mosque ...	24	24	Completed.
Ditto ...	Ditto ...	Constructing iron railing around monolith ...	262	41	Ditto.
Ditto ...	Ditto ...	Jungle cutting	30	29	Ditto.
Balasore ...	Balasore ...	Repairs to Dutch tombs	30	29	Ditto.
Ditto ...	Ditto ...	Repairs to endowed tombs in new cemetery ...	5	4	Ditto.
Puri ...	Bhubaneswar ...	Additional repairs to the temples	2,607	2,016	Ditto.
Ditto ...	Ditto ...	Photo books of temples	8,774	5,548	Ditto.
Ditto ...	Ditto ...	Entertaining chowkidar for temples ...	102	84	In progress.
Ditto ...	Konarak ...	Preserving Jag Mohan of Black Pagoda ...	55,000	2,210	Completed.
Ditto ...	Ditto ...	Further preservation work to the same ...	26,210	13,480	In progress.
Ditto ...	Ditto ...	Excavating and removal of sand	10,662	205	Completed.
Ditto ...	Ditto ...	Construction of Inspection Bungalow ...	5,622	...	Proposed.
Ditto ...	Ditto ...	Preparing drawings of temple	1,832	75	In progress.
Ditto ...	Khurda ...	Repairs to monuments at Khurda and Gurjang	16	9	Completed.
		Total ...	2,94,127	62,261	
		ASSAM.			
Darrang ...	Tezpur ...	Annual repairs to temple ruins on Bamuni Hill	40	38	Completed.
Sibsagar ...	Jaisagar, Gaurisagar, Rangpur.	Annual repairs to temples and palace of Ahom kings	250	206	Ditto.
Ditto ...	Ghurgaon ...	Jungle cutting around ancient house ...	500	483	Ditto.
		Total ...	790	727	

APPENDIX B.

List of Photographs taken in 1903-1904.

[The serial numbers run consecutively with the list of 1902-1903. Numbers marked with asterisks are half plates, the remainder full plates.]

Serial No.	District.	Locality.	Subject.
1	2	3	4
128	Burdwan ...	Burdwan ...	Juma Masjid.
129	Ditto ...	Ditto ...	Dargah of Bahram Sakka.
130	Ditto ...	Ditto ...	Ditto ditto general view.
131	Ditto ...	Ditto	Tomb of Khwaja Anwar Shahid.
132	Ditto ...	Ditto ...	Ditto ditto general view.
133	Ditto ...	Nawabhat ...	Group of 109 temples.
134	Ditto ...	Kalna ...	Majlis Sahib-ka-Asthana, exterior.
135	Ditto ...	Ditto ...	Ditto interior.
136	Ditto ...	Ditto ...	Nobo Koilash temple.
137	Ditto ...	Ditto ...	Southern façade of Deul.
138	Ditto ...	Ditto ...	Lalji temple
139	Ditto ...	Garui ...	Ancient temple in village.
140	Ditto ...	Ditto ...	Duplicate of the same.
141	Ditto ...	Ditto ...	Statue south of village.
142	Ditto ...	Kalyanesvari ...	Kalyanesvari temple.
143	Ditto ...	Ditto ...	Temple of Mahadeo.
144	Ditto ...	Ditto ...	General view of temples.
145	Bankura ...	Vishnupur ...	Shamrai temple, from south-east.
146	Ditto ...	Ditto ...	Ditto southern façade.
147	Ditto ...	Ditto ...	Jor Bangla, from south-west.
148	Ditto ...	Ditto ...	Ditto western façade.
149	Ditto ...	Ditto ...	Inner gate of fort, inside.
150	Ditto ...	Ditto ...	Ditto outside.
151	Ditto ...	Ditto ...	Madan Mohan, general view.
152	Ditto ...	Ditto ...	Ditto western façade.
153	Ditto ...	Ditto ...	Ditto well to north.
154	Ditto ...	Ditto ...	Mallesvar temple, front.
155	Ditto ...	Ditto ...	Ditto bull in front.
156	Ditto ...	Ditto ...	Broken Jor Bangla.
157	Ditto ...	Ditto ...	Lalji temple.
158	Ditto ...	Ditto ...	Two small temples near Rajbari.
159	Ditto ...	Ditto ...	Remains of Rajbari.
160	Ditto ...	Ditto ...	Outer gate of fort.
161	Ditto ...	Ditto ...	Water reservoir.
162	Ditto ...	Ditto ...	Ras Mancha.
163	Hooghly ...	Panduah ...	Minar, from south-west.
164	Ditto ...	Ditto ...	Mosque, centre of front.
165	Ditto ...	Ditto ...	Ditto interior.
166	Ditto ...	Ditto ...	Mosque near Dargah of Sultan Sufi.
167	Ditto ...	Tribeni ...	Eastern half of Dargah.
168	Ditto ...	Ditto ...	Mosque, centre of façade.
169	Ditto ...	Satgaon ...	Mosque, north-eastern corner.
170	Ditto ...	Ditto ...	Ditto interior.
171	Ditto ...	Ditto ...	Tomb near mosque.
172	Ditto ...	Ditto ...	Inscription from mosque.
*173	Ditto ...	Baksha ...	Temple of Raghunath.
*174	Ditto ...	Ditto ...	Temple of Isanesvar, first half.
*175	Ditto ...	Ditto ...	Ditto second half.
176	Khulna ...	Bagerhat ...	Dargah of Khan Jahan, exterior.
177	Ditto ...	Ditto ...	Ditto ditto duplicate.
178	Ditto ...	Ditto ...	Ditto ditto interior.
179	Ditto ...	Ditto ...	Tomb of Muhammad Tahir.
180	Ditto ...	Ditto ...	Sat Gumbaz Mosque, exterior.
181	Ditto ...	Ditto ...	Ditto ditto interior.
182	Rajshahi ...	Bagha ...	Mosque; general view, from north-east.
183	Ditto ..	Ditto ...	Ditto duplicate.
184	Ditto ...	Ditto ...	Ditto details of front.
185	Ditto ...	Ditto ...	Ditto details of southern wall.
186	Ditto ...	Ditto ...	Ditto interior.
187	Shahabad ...	Rohtasgarh ...	Palace, from south.
188	Ditto ...	Ditto ...	Ditto Shish Mahal and Dalbadal.
189	Ditto ...	Ditto ...	Temple of Ganeshji.
190	Ditto ...	Chainpur ...	Dargah of Bakhtiyar Khan.
191	Ditto ...	Ditto ...	Ditto duplicate.
192	Ditto ...	Mundesvari ...	Mundesvari temple.
193	Ditto ...	Ditto ...	Inscriptions from temple.
194	Ditto ...	Ditto ...	Large inscription of 10th century.
195	Ditto ...	Ditto ...	Inscription of Udayasena.
196	Ditto ...	Ditto ...	Ditto duplicate.
197	Ditto ...	Deo Markanda ...	General view of temples.
198	Ditto ...	Ditto ...	Interior of large temple.

Serial No.	District.	Locality.	Subject.
1	2	3	4
199	Shahabad ...	Deo Banarak ...	Larger temple, general view.
200	Ditto ...	Ditto ...	Ditto interior.
201	Ditto ...	Ditto ...	Ditto pillars in court.
202	Ditto ...	Ditto ...	Smaller temple.
203	Muzaffarpur ...	Basarh ...	Fort, south-west corner.
204	Ditto ...	Ditto ...	Do., north-east corner.
205	Ditto ...	Ditto ...	Do., elevated spot before excavation.
206	Ditto ...	Ditto ...	Do., closer view of same.
207	Ditto ...	Ditto ...	Do., excavations.
208	Ditto ...	Ditto ...	Do., ditto.
209	Ditto ...	Ditto ...	Do., ditto.
210	Ditto ...	Ditto ...	Do., ditto.
211	Ditto ...	Ditto ...	Do., ditto.
212	Ditto ...	Ditto ...	Do., ditto.
213	Ditto ...	Ditto ...	Do., ditto.
214	Ditto ...	Ditto ...	Do., ditto.
215	Ditto ...	Ditto ...	Do., ditto.
216	Ditto ...	Ditto ...	Do., ditto.
217	Ditto ...	Ditto ...	Do., ditto.
218	Ditto ...	Ditto ...	Do., ditto.
219	Ditto ...	Ditto ...	Do., ditto.
220	Ditto ...	Ditto ...	Do., ditto.
221	Ditto ...	Ditto ...	Do., ditto.
222	Ditto ...	Ditto ...	Do., ditto.
223	Ditto ...	Ditto ...	Do., ditto.
224	Ditto ...	Ditto ...	Do., ditto.
225	Ditto ...	Ditto ...	Do., ditto.
226	Ditto ...	Ditto ...	Do., ditto.
227	Ditto ...	Ditto ...	Do., ditto.
228	Ditto ...	Ditto ...	Do., ditto.
229	Ditto ...	Ditto ...	Do., ditto.
230	Ditto ...	Ditto ...	Do., ditto.
231	Ditto ..	Ditto ...	Do., ditto.
232	Ditto ...	Ditto ...	Do., ditto.
233	Ditto ...	Ditto ...	Do., ditto.
234	Ditto ...	Ditto ...	Do., ditto.
235	Ditto ...	Ditto ...	Do., ditto.
236	Ditto ...	Ditto ...	Do., ditto.
237	Ditto ...	Ditto ...	Dargah of Miranji, east.
238	Ditto ..	Ditto ...	Ditto, south.
239	Ditto ...	Ditto ...	Chaumukhi Mahadeo.
240	Ditto ...	Ditto ...	Ditto ditto.
241	Ditto ...	Ditto ...	Ditto ditto.
242	Ditto ...	Ditto ...	Khonsa, Gupta Mahadeo.
243	Ditto ...	Ditto ...	Statutes in temple near Baman Pokar.
244	Ditto ...	Ditto ...	Ditto ditto.
245	Ditto ...	Kolhua ...	Lion pillar and stupa, east.
246	Ditto ...	Ditto ...	Ditto north.
247	Ditto ...	Ditto ...	Ditto south and portion of tank (Markatahrada).
248	Ditto ...	Ditto ...	Buddhist image in temple.
249	Ditto ...	Ditto ...	Ditto duplicate.
250	Ditto ...	Ditto ...	Modern images near lion pillar.
251	Ditto ...	Ditto ...	Ditto, duplicate.
252	Ditto ...	Bakra ...	Bhimsen-ka-palla.
253	Puri ...	Bhubaneswar ...	Muktesvara temple.
254	Ditto ...	Ditto ...	Ditto.
255	Ditto ...	Ditto ...	Siddhesvara temple.
256	Ditto ...	Ditto ...	Ditto.
257	Ditto ...	Ditto ...	Parasuramesvara temple.
258	Ditto ...	Ditto ...	Ditto.
259	Ditto ...	Ditto ...	Raja Rani temple.
*260	Ditto ...	Ditto ...	Meghesvara (Bhaskaresvara) Temple.
*261	Ditto ...	Ditto ...	Ditto ditto
262	Ditto ...	Ditto ...	Brahmesvara temple.
263	Ditto ...	Ditto ...	Sahasralinga tank.
264	Ditto ...	Khandagiri ...	Ganesha Gumpha.
265	Ditto ...	Ditto ...	Hathi Gumpha.
266	Ditto ...	Ditto ...	Tantua Gumpha I.
267	Ditto ...	Ditto ...	Ditto II.
268	Ditto ...	Konarak ...	Black Pagoda, north.
269	Ditto ...	Ditto ...	Ditto, south.
270	Ditto ...	Ditto ...	Ditto, well in north side of plinth.
271	Ditto. ...	Ditto ...	Nat Mandir in front.
272	Ditto ...	Puri ...	Jagannath's cars after car festival.
273	Palamau ...	Palamau ...	Old fort, distant view.
274	Ditto ...	Ditto ...	Ditto, southern gate.
275	Ditto ...	Ditto ...	Ditto, two-storied house near eastern gate.
276	Ditto ...	Ditto ...	Ditto, vaulted tunnel leading to well.
277	Ditto ...	Ditto ...	New fort, distant view.
278	Ditto ...	Ditto ...	Ditto, stone-faced window.

Serial No.	District.	Locality.	Subject.
1	2	3	4
279	Palamau ...	Alinagar ...	Fort, from below.
280	Ditto ...	Ditto ...	Ditto, south-east corner.
281	Ditto ...	Ditto ...	Ditto, interior.
282	Ditto ...	Ditto ...	Ditto, ditto.
283	Sirguja State ...	Ramgarh ...	Temple on top of hill.
284	Ditto ...	Ditto ...	Gate on way up hill.
285	Ditto ...	Ditto ...	Tura.
286	Ditto ...	Ditto ..	Hathipor.
287	Ditto ...	Ditto ...	Sitabenga cave.
288	Ditto ...	Ditto ...	Ditto, inscription.
289	Ditto ...	Ditto ...	Jogimara cave.
290	Ditto ...	Ditto ...	Ditto, duplicate.
291	Ditto ...	Ditto ...	Ditto, inscription.
292	Ditto ...	Ditto ...	Ditto, wall paintings.
293	Ditto ...	Ditto ...	Ditto, ditto.
294	Ditto ...	Ditto ...	Ditto, ditto.

APPENDIX C.

List of drawings.

Finished during 1903.

(1) Plan of Kamakhya temple, Gauhati.
(2) to (6) Bifurcated columns, Dimapur, Assam.

Plotted during field season 1903-1904.

(7) Map of Basarh and adjacent villages : scale 4″ to 1 mile.
(8) Map of Basarh Fort showing the sites of excavation: scale 1″ to 120 feet.
(9) Plan of excavation.
(10) Section of ditto.
(11) Plan of ditto.
(12) Section of ditto.
(13) Plan of ditto.
(14) Section of ditto.
(15) Plan of ditto.
(16) Section of ditto.
(17) Plan of ditto.
(18) Section of ditto.
(19) Plan of ditto.
(20) Section of ditto.
(21) Plan of ditto.
(22) Section of ditto.
(23) Plan of ditto.
(24) Section of ditto.
(25) Plan of Madan Mohan temple, Vishnupur.
(26) Section of ditto ditto.
(27) Plan of Jor Bangla temple, ditto.
(28) Section of ditto, ditto.
(29) Plan of Sitabenga Cave, Ramgarh Hill.
(30) Section of ditto, ditto.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL SURVEY, BENGAL CIRCLE,

for the year ending with April 1904.

PART II.

GENERAL REMARKS.

I—NOTES ON PLACES VISITED IN 1903-1904.

BISTRICT BURDWAN.

1. *Ancient remains at Burdwan and Kalna.*—The principal object of archæological interest in Burdwan is the tomb of the famous Muhammadan Poet and Saint Bahram Sakka, 'the water carrier.' In style it is very much like the Dargah of Shah Nafah in Monghyr, which has been described in my last Annual Report. It is placed inside a small square mausoleum covered by one dome. The battlement of the walls is curved according to the Bengali fashion. The entrance is from the south with a portico in front. The walls originally had some ornaments in brick carving, but these have long been completely hidden by plaster and whitewash. The building is in a very good state of repairs. I only found that the inscription containing the date of the poet's death (1574 A. D.) was kept loose inside the Dargah. I accordingly suggested that it should be put up in the wall to the right of the door, where there is already another inscription to the left. I have in the meantime been informed that this suggestion has been carried out.

The surroundings of the Dargah are very pretty, covered with fine shady trees, and with a large tank to the north. A great number of Khadims of the Dargah and other holy men have been buried here, but their tombs now crumble to pieces and it would be costly to put the place into proper order. Only two tombs of historical interest have been recently renewed by Government. They were pointed out as the tombs of Sher Afgan, the first husband of the famous Nur Jahan, and of Kutbuddin, the Governor of Bengal, who killed Sher Afgan, as some authors assert by command of Jahangir in order to conduct Nur Jahan to the imperial harem, while others exculpate Jahangir of this foul action. The tombs are now marked with flat covering stones according to the English fashion with the inscriptions:—

"Sacred to the memory of Nawab Kutubuddin (and Sher Afgan Khan) who died in 1610 A. D." Some repairs also have been done recently to the revetment wall of the piece of ground upon which the Dargah stands, near the tank, and to the gate of the enclosure.

The Dargah of Khwajah Anwar Shahid is a stately building of apparently recent date. It stands inside a fine garden, with a large tank, in the centre of which is a masonry pavilion with a bridge leading to it. There are two gates with Naubatkhanas leading to the enclosure. The mausoleum has two additional buildings shaped like a Bengali hut in its eastern and western side. I have not been able to gather any historical information about the Saint who lies buried there.

The Juma Masjid, in the town of Burdwan, is an ordinary building of the Moghul period, with three large domes in the centre of the roof and a small one in each corner. The roof is curved in the Bengali fashion. A corridor in front has a roof consisting of three vaults. One of the eight small turrets is broken, but otherwise the building is in good order; and the walls are plastered over and whilewashed from time to time. Blochmann says that the mosque was built by Azim-ush-Shan; this is probably true, although the inscription merely states that it was completed in Aurangzeb's time, in the Hijri year 1111 corresponding to A. D. 1699-1700.

The Nawabhat temple is a curious building, and a similar one exists in Kalna. It consists of 109 small temples, enshrining lingas, and arranged all along the four walls of the oblong enclosure, the interior of which has been laid out as a mango garden. It was built in 1788 by the mother of Maharaja Tej Chand of Burdwan.

The Kalna temple of a similar style is called Nobo Koilash. It has altogether 108 temples, arranged in two concentric circles, 74 in the outer, and 34 in the inner circle. The lingas in the outer circle are made alternately white and black marble, those in the inner circle exclusively of white marble. The date is 1819 A. D.

The Rajbari at Kalna contains a large number of temples, generally covered with minute brick carvings. The temples of Lalji and Krishnaji have 25 towers each. The temple called Gobardhanpad has a roof shaped like a rock inhabited by huge serpents. I found inscriptions on those temples

with dates ranging between A. D. 1759 and 1849. But I was not able to see all the inscriptions, as I was not allowed inside some of the temple enclosures. Apparently the Maharaja's men looked upon me rather as a curious sort of intruder, and if I had taken the trouble to procure a pass from the Maharaja before, they certainly would have behaved in a more polite way. However, I do not think that there is much of archæological interest in those comparatively modern buildings, and they seemed to be in a fair state of preservation and regularly looked after by the Maharaja's agents.

The most interesting building at Kalna is the old mosque called the Astanah of Majlis Sahib. Unfortunately, however, it is in such a bad state of decay that it would be impossible to repair it, and I have accordingly not sent up any recommendation for its conservation. The roof consisted of two rows of five domes each and the interior had ten cloisters corresponding to the domes. In the back walls there were three prayer niches covered with brick carvings, while the space for the other two niches was occupied by the zenana platform. All the domes are more or less badly cracked and broken, and the interior is filled with rubbish, while the outside walls are so thickly overgrown with large trees as to be almost completely hidden from view. Even if it were possible to cut down all the vegetation without making the walls tumble to pieces altogether, the building still would remain an unsightly ruin.

Close to the Astanah are the remains of some tombs and of another mosque, and further on a well preserved brick mosque with one dome only, evidently of later date.

It is not known to which of these buildings the three ancient inscriptions belong, which, at my visit, were lying in the verandah of the Munsiff's Court at Kalna. They have been mentioned already in my last Annual Report. As there is no ancient building in Kalna to which they could be fixed in order to secure their safe custody, I suggested their removal to the Indian Museum, and I have been informed by Government that this suggestion already has been accepted. The inscriptions belong to the Bengal Sultans Alauddin Firoz Shah, the son of Husain Shah; Ghiyasuddin Bahadur Shah of the house of Muhammad Sur, and the third, which is somewhat worn off, probably belongs to Nasirudin Mahmud Shah II, of the Habshi Kings.

2. *The temples at Garui, Barakar and Kalyanesvari.*—The places referred to in this paragraph all lie in Thana Asansol.

The temple at Garui is built of stones, 18 feet square and 20 feet high, and stands upon a platform about 30 feet square. Inside it consists of two rooms, viz., a verandah with three arched openings to the south covered by a vaulted roof and a second room covered by a hemispherical dome and two small vaults, which is entered from the verandah through a small arched door. There is very little carving in the outside walls, except on the southern one. Outside the roof was shaped like that of a Bengali hut and probably crowned by a small tower, but a great portion of it has long ago fallen down. The temple is much damaged by trees having set foot into its walls, and half of the outside facings of the roof are broken and the original stones are missing. The temple is no more used as a place of worship, and there is no idol in its sanctum. No tradition exists regarding its date, but as the style is of the later Bengali type, I conclude that it is not more than three or four hundred years old. I could not recommend its restoration on the grounds that all the broken stones are missing and that the building is not of so much interest as to justify any large expenditure. I was told by the villagers that since the memory of the oldest residents it always has been in the present state and the ruin as it now is seems pretty safe and probably will stand a long time further.

South of the village are the remains of another temple consisting merely of a pile of stones, where there is a statue of a male deity with twelve arms, surmounted by a cobra with seven hoods. This may be an image of Vishnu with the serpent king Ananta.

The Baigunia temples at Barakar have been already referred to in my last Annual Report. I took the opportunity to inspect them again in connection with my visit to the Kalyanesvari temple, which is close to Barakar. The repairs done at the cost of Maharaja Manindra Chandra Nandi Bahadur, of Cossimbazar, amounted to Rs. 2,650 and were carried out by the Maharaja's

Mining Surveyor. They have been done creditably, but some further repairs seemed to be needed. I suggested that the *kalasa* of one of the temples should be renewed, as it is broken and not in keeping with the remaining parts of the building; that the statues of Siva's Bull, which now lie loose inside the temple area, should be put upon stone pedestals facing the entrances of the temples; that the broken statues now lying outside should be placed upon a platform inside the fencing of temple area, in order to prevent their being taken away; and that the ground around the two eastern temples should be levelled, so that rain water may not collect there and do damage to the walls. I have been informed by Government that the Maharaja of Cossimbazar has been asked through the Commissioner of Burdwan to have these additional repairs executed, and that he has agreed to do so.

The temple of Kalyanesvari seems to attract a great number of local people, who come there and offer goats to the goddess, a form of Durga. It is evidently a recent building and not of much archæological interest. The principal temple is a square with a pyramidal roof and a hall in front, covered by a vault. The image, I was told, is so thickly covered with red paint that it was quite undistinguishable. The temple court is surrounded by open halls, houses for the Sebaits, and besides has five small shrines with Mahadevas, marked by spires, one of which is now empty. The best part of the building is the shrine in the south-western corner. Its spire rests upon an ornamented band containing in its northern side figures of Siva and connected deities; to the east are images of the Avataras of Vishnu, and to the south and west figures of men and women, mostly obscene. The carvings around the door are of the later Bengali style. The main temple and the other shrines are now covered with whitewash. The walls in places had battlements, but these never seem to have been carried on all along the line of the walls. The outer court to the south is connected with the inner one by an open portico resting on pillars, and has two small shrines inside. The buildings are generally of stone, but in some places bricks have been used. Their preservation is fair, and I observed only one or two cracks in the walls. A portion of the wall of the outer court has fallen, and this part as also some of the broken battlements should be restored by the Sebaits.

Close to the temple is another small shrine, consisting merely of a brick tower. The surroundings of these temples, which stand on the bank of a small tributary of the Barakar river, are perhaps the most attractive part of this group of ancient remains.

DISTRICT BANKURA.

3. *The temples at Vishnupur.*—From a historical point of view, perhaps the most curious fact in connection with the Malla Rajas of Vishnupur is that they used a separate era of their own, called Malla Saka in the inscriptions. I have not found any information about this era either in Prinsep's Useful Tables or in Cunningham's Book of Indian Eras. In one only of the temple inscriptions the equivalent of Malla Saka 1064 is given as Saka 1680, and thus the difference between the Malla Era and the Bengali Sal appears to be exactly one hundred years. I suspect that the Malla year in other respects entirely followed the Fasli year of Bengal, and that the Rajas of Vishnupur, out of vain glory, merely reduced the Bengali year by one hundred in order to establish a special era of their own. But this conjecture remains to be verified, and I shall try to get copies of the old records of the Vishnupur Rajas, dated in the Malla Era, which are said to be still in existence and which perhaps will afford some clue to solve this puzzle.

To judge from the dates of the temples the palmy days of the Raj fell into the 17th and the first half of the 18th century, A. D. I copied altogether twelve temple inscriptions, and as I inspected all the temples very carefully during three days, I do not think that I have overlooked any. My list will be found to differ from a previous one published by Mr. Beglar in Volume VIII of General Cunningham's Reports; but if the additional inscriptions given by him actually existed at that time, they must have been lost since then. In other details, I can vouchsafe the correctness of my list.

The twelve dated temples range in chronological order as follows:—

Date in Malla year.	Name of temple.	By whom built.
928	Malleswar	Virasimha.
949	Shamrai	Raghunathasimha, son of Vira-Hamvirasimha.
961	Jor Bangla	Ditto ditto.
962	Kalachand	Ditto ditto.
964	Lalji	Virasimha, son of Raghunathasimha.
971	Madan Gopal ...	Siromani, Queen of last Raja.
971	Murli Mohan ...	Same queen but called 'Chudamani' in inscription.
1000	Madan Mohan ...	Durjanasimha.
1032	Jora Mandir ...	Pobably Gopalasimha.
1035	Radha Gobind ...	Krishnasimha, son of Gopalasimha.
1043	Radha Madhab ...	Chudamani, queen of last Raja.
1064 =Saka 1680	Radha Sham ...	Chaitanyasimha.

The temples are situated partly in the modern town of Vishnupur, partly inside the old fort, partly near the Lalbandh, a fine large sheet of water south of the fort. In the town are the Mallesvar, Madan Mohan, Murli Mohan and Madan Gopal temples; in the fort are the Shamrai, Jor Bangla, Lalji and Radha Sham temples; the Lalbandh group consists of three temples bearing the the collective name Jora Mandir, and of the Kalachand, Radha Gobiud, Radha Madhab and another undated temple, called Nando Lal. Other undated temples in the fort are a duplicate of the Jor Bangla temple, and a few minor shrines near the Raja's palace. In the town close to Madan Mohan is another undated temple very dilapidated but of little interest. An interesting building is the Ras Mancha, outside the fort, which was used for putting up the idols during the Ras festival. The fort is surrounded by a high earthen wall and a broad ditch. A fine laterite gateway leads into it, and a smaller one stands east of it. In the western wall of the fort is a square brick building, evidently a water-reservoir, although Hunter calls it a dungeon. The remains of the Raja's house are very insignificant and in a bad state of repairs. A large number of guns, now lying about near the fort, also form an object of interest. They are still fired by the inhabitants of Vishnupur at the Durga Puja festival. The largest is about 14 feet long, and tradition has it that it was fired by the idol Madan Mohan himself against the Marhattas. The original idols of the temples have either been stolen or sold by the impoverished Rajas, and many of them are now said to be in the family shrines of wealthy Bengali gentlemen near Calcutta. Only occasional worship seems to be done now in the temples.

The materials from which the temples were built are either bricks or laterite, which is amply available in the district. The brick temples are richly covered with carvings, and even in spite of the unsuitable material, the laterite temples alro have carvings here and there. Most of the latter have been covered by plaster and cement. In style, the following types may be distinguished:—

(*a*) Single square tower: Mallesvar temple;
(*b*) Single tower resting on square building with curved Bengali roof; best examples in brick: Madan Mohan; in laterite: Lalji and Radha Sham.
(*c*) Five towers on same building as in (*b*), Pancharatna type; best examples in brick: Shamrai temple; in laterite: Madan Gopal temple.
(*d*) Jor Bangla type: two buildings shaped like a Bengali hut joined together, with a small tower on top.

The Ras Mancha is a building of its own. It consists of a square chamber, surrounded on each side by three galleries with ten, eight and five arched openings respectively, and covered by a large pyramidal roof. Unfortunately, the building is in a very bad state of repairs and it would be too costly to restore it. The masonry work seems to have been put up in a hurry. It is partly fallen and loosened everywhere and to restore the temple would practically come to dismantling and rebuilding it entirely.

The Jor Bangla temple, perhaps the most interesting one from an archæological point of view, has been recently repaired by Government at a small cost, but the repairs have been done with so little care that I could not accept them as complete, and recommended some additional work to it.

The following suggestions for repairs also have been accepted by Government:—

(*a*) The Shamrai temple, which is of great interest on account of the profuse brick carvings that cover its walls all over, is in a very bad state and requires to be thoroughly overhauled. The broken brick facings have to be replaced by plain masonry, the walls and roof have to be strengthened, the arches have to be rebuilt and one of the broken towers has to be restored with ordinary bricks. It would probably be difficult to get workmen able to imitate the old brick carvings, even if sufficient money could be found, and for this reason plain brick work has to be resorted to.

(*b*) The Madan Mohan temple also is a fine temple, but in a much better state of preservation, and merely petty repairs are required to put it into proper order. There is also a deep square masonry water-basin outside the temple court, with steps leading down to it, which should be made tidy.

(*c*) The Mallesvar and Madan Gopal temple require some repairs. The former should get a proper roofing to make it watertight. The latter is badly cracked, and if these cracks can be repaired at a small cost, this should be done, as the temple is unique, being the only specimen in laterite of the Pancharatna type.

(*d*) Finally, the fine laterite gateway leading to the fort requires some petty repairs. It is, on the whole, in good order, but some of the stones have fallen and should be replaced, and jungle has to be cut down. This gate has a double storeyed gallery on each side of the central passage, and the floor of the upper storey originally was supported by horizontal laterite beams. It is now broken, but need not be restored.

If the repairs proposed by me have been carried out carefully, they will preserve what is really important and significant among this interesting collection of Bengali temples, the total number of which never can be saved from ruin.

DISTRICT HOOGHLY.

4. *Panduah, Tribeni and Satgaon.*—The repairs at Panduah and Tribeni referred to in my last Annual Report, have not been taken in hand yet. My object in visiting those places again was to get photographs of the buildings in their present state, before the restoration work had begun. In the Dargah of Zafar Khan Ghazi at Tribeni a large tree had fallen down and a portion of the masonry platform of the tomb had been broken, also half of the inscription fixed into that platform had falled down. I reported the matter and have been informed that the tree has been removed, the masoury repaired and the inscription refixed by the owner of the Dargah at his own cost.

The only remains at Satgaon are a small mosque with six domes and a few tombs close to it. They are one mile distant from the Trishbigha Railway Station close to milestone 31 on the Grand Trunk Road. The mosque evidently was built by Tarbiyat Khan during the reign of Mahmud Shah I. of Bengal, in the year 1457 A.D., as the inscription still lies close to it. At present it is a deplorable ruin. All the domes and portions of the walls have fallen down, jungle grows freely all over it, and the interior is filled up with broken bricks and rubbish. As the mosque is the only building that remains of a place of considerable historical interest, I suggested to do some repairs to it to preserve at least so much as is still standing. An estimate for repairing the mosque amounting to Rs. 502 has been prepared and sent up to Government with my countersignature. The tombs are in fair order. The western one has some very fine carving in basalt. The inscription slab had a curious fate. The inscription was incised on the back of a basalt slab containing an image of Vishnu of the ordinary mediæval type. After the slab had fallen down, evidently recently, the idol and the three small attendant figures on the pedestal

were cut out again and probably put up somewhere close to the place as object of worship. Thus the Hindus had their revenge on the vandal idol-breakers.

5. *The temples at Baksha.*—The temples are called Raghunath and Isanesvar. They belong to the Mitter family of Baksha and are still used for religious worship. That of Raghunath is an ordinary Navaratna temple facing east, with only one gallery in front. It is a little over 200 years old, as, according to an inscription over its entrance, it was built in the Bengali year 1100. Some petty repairs were done to it by its owners.

The temple of Isanesvar consists of two rows each of six small brick temples, standing on two brick platforms, running from east to west and facing south. As there are twelve temples altogether, the building is also called *dvadash mandir*. Each of these small shrines contains a linga, the easternmost of which is called Isanesvar proper. The building is said to be of the same time as the Raghunath temple and to have been built by one Diwan Bhubaneshvar Mitter. Its preservation is fair, and the owners seem to be able and willing to do such small repairs as may be needed from time to time, so that I did not find any occasion for Government to interfere.

DISTRICT KHULNA.

6. *The remains at Bagerhat.*—The tomb of Khan Jahan and the Sat Gumbaz were inspected by me in the company of the Executive Engineer, Circular and Eastern Canals Division, in order to settle what repairs were needed. The estimate prepared by the Executive Engineer amounts to Rs. 15,410 and has been sanctioned by Government. The tomb is in fair order, and requires only petty repairs. Unfortunately the floor of glazed tiles, which was the most attractive feature of the building cannot be restored, as most of the tiles have been taken away. Some well-preserved specimens are in the Indian Museum, and others are placed around the stone sarcophagus. Recent experiments at Gaur have shown that it is at present impossible in India to produce glazed tiles to match the old ones. The prevailing colours are white and blue, and the shape is hexagonal.

As regards the history of Khan Jahan, which is so densely wrapt up by legend, the only fact, besides the date of his death and burial contained in the inscriptions on his tomb, is that perhaps mention is made of him as the builder of a mosque in an inscription from Dacca, which has been edited by Blochmann. It has been pointed out by that scholar that the Khwaja Jahan of this inscription may be identical with him. The inscription refers to the reign of the Bengal Sultan Mahmud Shah I. and its date (13th June, 1459 A.D.) is a little earlier than the death of Khan Jahan (end of October, 1459 A.D.). The popular traditions about Khan Jahan have recently been collected in a pamphlet published by Mr. D. Sunder, the Commissioner in the Sundarbans, but they deserve no faith whatever.

The Sat Gumbaz mosque is of very inferior workmanship as compared with the tomb of Khan Jahan. Owing to this it has suffered greatly from the effects of time, and is in a bad state of repairs. It has been decided to preserve it only as a partial ruin, so as to show what the building was like when complete. And even this will be an expensive matter, as it includes a great deal of masonry work and such other repairs as will prevent further decay. Evidently the building has suffered very much from the dampness of the Sundarbans climate, and it has been decided to make the ground around the mosque sloping, to prevent rain water from collecting around it, and to provide for drains. The floor inside the mosque is exceedingly moist, and it would be best if it could be covered all over with asphalt. This unfortunately being too expensive, it has been decided to provide a new macadamised flooring. To procure a better view of the building from outside all the trees around it have to be cut down, and the area will be fenced off. The compensation to be paid for the trees, most of which are betelnut trees, amounts to some five hundred rupees.

DISTRICT RAJSHAHI.

7. *The ancient mosque at Bagha.*—This mosque is built on the same plan as the Tantipara mosque at Gaur and the dimensions of both agree very closely. It is an oblong building, divided by a row of stone pillars into two aisles,

each of which was covered by five hemispherical domes. It has five arched openings in front, corresponding to the prayer-niches in the back wall. Beginning from south, the place of the fourth niche was occupied by the pulpit, and in the north-western corner was the zenana platform with only one small mihrab. Both externally and internally the walls are adorned with brick ornamentation of no mean order, although not quite as graceful as in the Tantipara mosque. The mosque was built by Nusrat Shah, the son of Husain Shah, King of Bengal, in the Hijri year 930 or 1523-1524 A.D. The inscription slab has fallen down, but is preserved inside the mosque. As the mosque is described in the inscription as 'masjid-i-jami' or 'cathedral mosque', it must have been considered a building of some importance. It is no more used as a place of religious worship.

The repairs needed will be renewing broken brick facings in front wall, strengthening walls, removing rubbish from interior, jungle clearing, refixing inscription and putting up stone pillars in interior. I roughly estimated the cost of these repairs at Rs. 3,000. The domes are all broken and should not be restored. In submitting these proposals to Government, I called attention to the fact that a large religious endowment exists, which evidently was connected with the mosque originally, but which is now spent for other purposes. From the report of the District Magistrate of Rajshahi, copy of which has recently been received by me, it appears that the annual income of the endowment amounts to Rs. 15,000, but that the Rais of Bagha is unwilling to repair the mosque on the ground that it has no connection with the endowment. This can be shown not to be the case, and the matter probably will be taken up soon under the Indian Monuments Act.

DISTRICT SHAHABAD.

8. *Repairs at Rohtasgarh, Chainpur and Mundesvari temple.*—With the exception of the dargah of Bakhtiyar Khan, the repairs to the ancient monuments at these places have all been completed. At Rohtasgarh the palace has been thoroughly repaired, with the exception of a small portion in the south-eastern corner, which it would not be worth the while repairing, as enough remains to show what the building was like. The pillared hall in front of the temple of Ganesha has been rebuilt, except the roof, which it is not intended to complete. Likewise the temples of Rohtasan and of Harischandra have been put in order, and the mosque and tomb of Habish Khan as also the Alamgiri mosque have been repaired. Whether the so-called tomb of Habish Khan really deserves this name, is open to question, as it is evidently mentioned by Buchanan as the tomb of the darogah of Sher Shah. Although the roof of this, as well as of other similar buildings had been thoroughly plastered over, I found them to be leaking at my visit and reported accordingly. This shows how necessary it is to cover the roof of such buildings with a thick layer of concrete and cement, however hideous this may look at first, and that mere patching and filling up cracks will never do. After all, like other buildings of the Moghul period in Bengal, the work here is very kutcha, and from an artistic point of view very little attractive. However, I think it would be as well to restore the tomb of Shafi Sultan, as it is of a peculiar style, with a dome resting on pillars.

Since the removal of the *débris* around the pretty little temple of Mundesvari, the structure is now open to view. Externally and internally it has the shape of an octagon, with doors or windows in four sides and small niches in the remaining four. The roof cannot be restored, as there is nothing to show its original shape. Among the *débris* some very good statues have been found, especially a figure of Ardhanarisvara, *i.e.*, half Siva and half Gauri. Images of this type are fairly rare. The most interesting find was that of the second half of an inscription, the first half of which had been sent to the Indian Museum already 12 years ago. The newly discovered portion together with some other inscribed stones of less interest has also been forwarded to that institution, and the inscription is now almost complete. Its date is the 22nd Karttika of the year 30, which from the shape of the characters must be referred to the Harsha Era and corresponds to 635-636 A. D. The reigning Chief was Udayasena, and the inscription records the building of a temple of Narayana close to the temple of Vinitesvara, and the daily allotment of two

prasthas of rice and two *palas* of oil for sacrificial purposes to the temple of Mandalesvara and of a sum of 500 *dinaras* for the maintenance of the same. The donor's name is Gomibhatta, who held the post of Dandanayaka. Evidently these temples are still represented by some of the scattered remains of buildings, which show that the little hill once was covered with a cluster of shrines, of which only the main temple has remained. Whether this was the temple referred to in the inscription under the name of Mandalesvara, is difficult to say. The word Mandalesvara in other places always signifies some kind of district officers, but here evidently refers to a certain form of Isvara or Siva.

9. *The temples at Deo Markanda and Deo Bonarak.*—At Deo Markanda are altogether three temples and three isolated lingas standing on a large mound covered with bricks, west of an old tank. The principal one enshrines statues of Vishnu and Surya, of very crude fabric and probably of a late period. The second temple merely has an image of Surya, and the third, which is still a place of religious worship, has a Chaumukhi Mahadeo. I do not think that these temples are very old, and there is certainly very little of interest in them. The local people quote a Sanskrit verse which says that the main temple was built in Vikrama Samvat 120 or A. D. 63 by Gobhavini, the queen of Raja Phulchand Chero, but this of course is quite fabulous.

The two temples at Deo Bonârak, on the other hand, are of considerable age, for the larger one evidently is the temple of Varunarka, mentioned in an inscription of Jivitagupta, which is preserved on two sides of the base of a pillar in front of the temple. The second temple also has an old pedestal of a statue of Surya, and evidently belongs to the same time. The first temple, although originally dedicated to the Sun, has now an image of Vishnu surrounded by two small statues of the Sun-god. All these statues are of a later time. The walls are of brick, with very little ornamentation. The spires are broken, and cannot be restored, but the remaining portions of the walls seem to be in a good condition, and probably will remain for a long time. The four pillars in front of the first temple are of the Gupta style. The inscribed pillar had sunk considerably, so that the inscription, at the time of my visit, was hidden below ground. At my suggestion it has been decided to raise it upon a proper masonry platform, in order to preserve this valuable historical document.

Another interesting pillar stands close to the temples, near a modern mud hut. Its capital is square, and has on its four sides figures of Indra, Yama, Varuna, and Kubera, the presiding deities of the east, south, west and north. Around the circular shaft are eight rather indistinct figures, evidently the planets, as Rahu can be recognised among them.

DISTRICT MALDA.

10. *Repairs at Gaur and Panduah.*—In the Adinah Masjid at Panduah three bays south of the transept will be repaired. This is the only portion of that wall, which can be preserved. The repairs otherwise are completed, but unfortunately the pulpit could not be restored, as the missing stones were not forthcoming.

Great progress has been made with the restoration of the Baradwari at Ramkel. Careful search has been made all over the neighbouring villages for the missing stones, and sufficient have been found to completely restore the façade of the mosque, as also the northern and southern wall and the eastern gateway.

The Dakhil Darwaza was left incompleted when I last visited it. The northern arch has been rebuilt, but the southern one was merely propped up with modern bricks, which not only looked very hideous, but would not prevent a portion of it from falling down, which was dangerously overhanging. I suggested to have this arch dismantled and rebuilt at once. The carved brickwork which is done by men from Benares, looks almost as well as the old work. The roof is beyond repairs. To both sides of the main passage, a portion of the masonry work is hidden by earth and rubbish, and will be laid open again.

As regards the Firoz Minar and the Kadam Rasul, the necessary repairs have been provided for so as to put both buildings into proper order. The restoration work at the Tantipara Mosque was not satisfactory and had to be

renewed. A trial was made to manufacture glazed tiles in order to restore the roof of the corridor of the Lattan Masjid, but with no success. It was found impossible to make the new tiles so as to match the old ones. I have accordingly suggested to repair the roof with plain masonry. The name, Lattan Masjid, seems to be a corruption of *Notin* 'a dancing girl', the tradition being, that the mosque was built by a female of that order.

In accordance with the Resolution on my last Annual Report an estimate has been called for repairing the Sona Masjid in the Firozpur Suburb of Gaur. I suggested to restore completely the ashlar stone facing in front of the mosque. The stones for one pier evidently are missing, but I do not apprehend any difficulty in getting sufficient stones to supply the missing ones and the carving is exactly like that on the corresponding parts of the façade. The ladies' platform also should be restored. Inside a portion of the back-wall in the south-western corner is broken. The question of rebuilding it should be deferred until the rubbish has been cleared, when it will be evident whether sufficient materials are available.

DISTRICT PURI.

11. *Repairs at Bhubanesvar, Khandagiri and Konarak.*—The repairs at Bhubanesvar and Khandagiri have been completed so far and need not be detailed here. The principle which has been followed at Bhubanesvar was to restore completely each connected group of temples. Thus, all the minor shrines around the Muktesvara temple including the Siddhesvara temple have been rebuilt, and the tank has been cleaned and laid out with new stone facings. The principle has been called in question and I have heard it said: why are such unimportant temples repaired, while other more interesting ones are left alone? I think, however, that generally speaking, the principle is sound and if the surroundings of such a beautiful temple as the Muktesvara have been put in order, it certainly looks much better as if they were left in their former ruinous state. Perhaps there was no necessity to rebuild two small shrines outside the Brahmesvara temple and if they proved an eyesore, it would have been as well to dismantle them, as indeed has been done to other shrines there in order to get stones for the restoration of the four corner shrines of the main temple.

I do not think that the restoration work at Bhubanesvar has been completed. There are still a few temples which deserve to be maintained, if funds are forthcoming. These are the small temple near the Vetal Deul, called Isanesvara, an exact counterpart of the Parasuramesvara; further the temple called by the Public Works Department, Bhaskaresvara, the real name of which however is Meghesvara, and perhaps also the Jomesvara temple. The Ananta Vasudeva temple also requires some attention.

An Album containing photographs of the temples before and after the repairs with short explanatory notes by Mr. Arnott has recently been published at the expense of Government. It deals also with the repairs at Khandagiri.

When I was at Konarak, the excavation around the Black Pagoda had been stopped, as it is at present impossible to keep out the strong drift of sand. I understood that it was intended to plant trees and shrubs along the east, south and west of the court, which was considered the only preventive measure against the sand filling the court again. The interior of the Mandapa was filled up with stones and sand, this being considered the best means to preserve it. Ample work is left to be done to this fine ruin which, if complete, surely would be one of the wonders of India, and as so much money already has been spent on it, I hope the work will at least be carried to some conclusion.

DISTRICT PALAMAU.

12. *The ancient forts at Palamau.*—There are two forts at Palamau, inside the jungle, close to each other, about 20 miles from Daltonganj. They are distinguished by the names Purana Kila and Naya Kila, although both appear to be of about the same age. The style of the walls and buildings so closely resembles that at Rohtasgarh and Shergarh, that both forts may safely be put down to the same time, viz., the beginning of the Moghul period.

The old fort is of rectangular shape, about one mile in circumference. The ground, upon which it stands, rises in terraces. The higher part is divided from the lower one by a cross wall. The walls are in places of considerable thickness, about 8 feet, the pathway on the top between the battlements measuring 5 feet 6 inches. In other places they are thinner. The four gates are strongly fortified with inner and outer courts and provided with watch towers. The outer battlements of the walls are loop-holed. Inside are the remains of four two-storied houses and a mosque with three domes. The inner cross wall has one gate, in front of which is a deep well cut out of the rocks with a vaulted tunnel leading down to it. The walls are built of stones and concrete, like those at Rohtasgarh and Shergarh. The houses are plastered over, and remains of paintings and stucco-ornamentation are seen here and there. In all these respects the buildings closely agree with those in the other hill forts, already referred to. I observed one statue of a Buddha close to the eastern gate and another broken Hindu or Buddhist idol, but no temple was found by me.

The new fort is built around the slopes of a conical hill. There are two lines of walls, each making up a square. The inner line clusters around the peak of the hill; the outer line is somewhat lower down. The walls are of the same kind as in the old fort. The outer walls are of considerable breadth, the passage along the roof between the battlements measuring 14 feet, and the total breadth amounting to 18 feet. There are no separate buildings inside the enclosure, but the walls have galleries, open to the interior, sometimes of several stories. The most interesting object is a fine stone-carved window about 15 feet high. There is nothing to match this either at Rohtasgarh or Shergarh. The carving is distinctly of the Moghul type. Another similar window close to it is broken, and some walls near it also have fallen down and now block up the passage, so that it is difficult to get a view of this excellent piece of carving.

The window should be protected by all means. A crude masonry wall has been raised up against its back, but I doubt whether this support will be sufficient, and I have accordingly called attention to this and suggested to provide some better safeguard. The walls and buildings in both forts are broken in places and look unsafe here and there. I am afraid it will be impossible to put all this extensive mass of buildings into proper order, but I think it is not at present in such a dangerous state as to call for immediate action.

13. *Japla.*—Japla-Husainabad, now a station on the Daltonganj-Barun line, once must have been the seat of some local Chiefs, who probably belonged to the Kharwar tribes, who still occupy the plateau of Rohtasgarh and the adjacent highland. We know of two Kings of this dynasty, of the 12th and 13th century A. D., who held possession of the fortress of Rohtas opposite and of the country to the north. Japla occurs again in Shahjahan's time among the parganas forming the jagir of the Commander of Rohtasgarh, and is, of course, also mentioned in Todar Mall's rent-roll in the Ain-i-Akbari. There are, however, no remains left at that place, except a small fort at Alinagar, a village five miles east of the Hosainabad Thana. This fort is called by the villagers Rohilla Kila and its erection is ascribed to a certain Musafi Khan, whose real name, perhaps, was Muzaffar Khan, although I do not know which person of that title is meant. The fort certainly is of a late period, and very likely built by a Muhammadan.

It stands on a small hill north-east of the village. Its shape is rectangular, with a square chamber in each corner. The walls inside measure 55 feet 8 inches by 45 feet 10 inches, and 65 feet 8 inches outside between the corner rooms. The latter measure 18 feet by 19 feet 3 inches outside. Inside are five arched niches in each wall, some of which are open. Stairs led to the roof, which was protected by loop-holed battlements. In the inner court is a square well, and another one is a little below on the eastern slope of the hill with a vaulted tunnel leading to it. The walls are made of stones, mixed with concrete and bricks. The building is in ruins, but does not call for any repairs, as it is of very little archæological or architectural interest.

SIRGUJA STATE.

14. *Ramgarh Hill.*—This hill is situated in the Lakhanpur Zamindari of the Sirguja State, close to the small village of Udaipur. It is well known locally, and annually attracts a number of pilgrims, who worship inside the

small ruinous temple on the top and offer goats at a certain place on the way up hill, although no idol of any kind is exhibited there.

On ascending the hill after passing through the remains of a stone gate one first meets half-way up a beautiful shady terrace, where a streamlet of pure water, cool and refreshing, trickles through a small fissure in the rocks and collects into a pond. This place is called Tura. Following the zig-zag path, which leads to the summit along the southern slope, one passes a small artificial cave, not larger than a dog kennel, cut out of a boulder, and called Man Gumpha. Then an open court is reached through a ruined stone gate, with a verandah on its northern side, where some mediæval statues are kept. Another similar court is met before the ascent is finished. Here a number of mediæval statues of no great interest are collected. One of them is called Ravana, and another Kumbhakarna; but these names seemed to me rather fictitious. The summit is crowned by a small ruined stone temple, enshrining statues of men, wearing bows, probably Rama and his brother Lakshmana, a common type at this place. There is also a linga in front, and a number of broken idols are placed inside a shed east of the temple.

So far the ancient remains are of little interest and but for the fine view obtained from the summit the climb is scarcely worth undertaking. The most important remains, however, lie a good way off from this part of the hill, in the western slope of the northern ridge. They are reached through the Hathipol, a large natural fissure through the rock some 150 feet along. The name signifies "an opening so large that an elephant can pass through." This is quite correct and I myself was able to ride through the tunnel on a young elephant, while the other elephants could easily walk through. To the west, this tunnel opens into a crescent-shaped valley, well wooded, and almost closed in front by another ridge.

In the eastern side of this valley, a little up the cliff, are two caves, overlooking the glen. The larger one is called Sitabenga and the smaller one Jogimara cave. Each of them has an inscription in characters exactly agreeing with the ancient Brahmi alphabet employed in the Asoka inscriptions, and evidently not later than the middle of the second century B. C. Although I am not as yet able to give a complete translation of each of these short records,—the difficulty lying in the correct interpretation of some of the words which are in Pali, the reading of the letters being beyond doubt,—I think I have succeeded in making out the general purport of both and by this to gather some curious facts in regard to the caves, where the inscriptions have been incised.

To begin with the smaller or Jogimara cave. The concluding line certainly must be translated: "Devadatta by name, skilled in *rupa*," for this is the simplest and most natural meaning which the words (*Devadine nama lupa-dakhe*) confer. *Rupa*, amongst many other things, means 'painting,' and that it must be taken in this sense, becomes at once evident, if one looks up to the roof of the cave, where indeed the traces of old wall paintings, crude and weather worn though they are, still can be observed. The preceding lines mention a certain Sutanuka, a Devadasi (*Sutanuka nama devadasikyi*), and we must expect that the remainder either says that she caused the cave to be excavated or that what follows tells us the story depicted on the roof just above the inscription, in which Sutanuka played a certain part.

We thus have in this cave remains of painting, more than 2000 years old, probably the oldest ever found in India. Crude though the remains of the fresco now look, a closer inspection reveals that it is really old work, no mere modern scrawling. We observe in many places the ancient chaitya window, so characteristic for old Indian Art. A two-wheeled carriage drawn by three or four horses is just like similar ones in the relievos of Sanchi or Bharhut. Even the human figures bear a distinct antique type.

The figures are painted in a sort of crimson upon a white ground. Men, elephants, trees alike have the same colour. Only the outlines are sketched in black, and the eyes are left white, while the hair is black, and sometimes tied into a nod to the left, a fashion which still survives in that part of the country. Clothing is shown in white, with red outlines, while the head, hands and feet are of the usual colour. The various scenes are arranged in semicircular pannels, divided by red lines. The lowest band is yellow with red. Whether there is any connection between those scenes, is at present impossible

to say. I am likewise unable to offer any explanation of the stories, which the frescos may represent. But I have no doubt that my statment with regard to the date of these wall paintings will remain substantially true.

Unfortunately, it was almost impossible to get photographs giving some clear idea of these interesting paintings, and I am afraid I shall have to go there a second time, to get a coloured tracing.

The opening words of the Sitabenga cave inscription are likewise clear. They must be translated: 'poets venerable by nature kindle the heart,' for this is the simplest meaning of the words: *adipayanti hadayam sabhava-garu-kavayo*. The remainder is doubtful, but in an inscription beginning thus one must expect some further praise of the charms of poetry. If this be accepted, the next question will be: why was this inscription put up in this cave? The most natural answer to this seems to me: because the building had some connection with poetry. It was a hall where theatrical plays were acted, poems recited, and similar exhibitions held.

From its style the building seems eminently suited to this purpose. Hemispherical benches cut out of the rock rise in tiers, overlooking a platform in front, which is sufficiently large for the erection of a small stage. Small passages have been made between the different rows, and radiating lines divide this miniature amphitheatre into several blocks. These lines have been described by previous visitors as drains, but as there are no openings, water could only collect in them. To the right small steps lead up to the upper chamber, which is oblong, with broad benches all along the walls. This was evidently used at night, when the cold of the winter invited to seek shelter inside. In front are still the holes in the rock, into which fitted the wooden posts that held the curtain. In front of the inner benches was space enough for a small 'nautch' party. The amphitheatre down below was able to seat about fifty persons. What seems most remarkable is that in style it is very like a miniature copy of a Greek theatre.

II.—NOTES ON THE EXPLORATION OF VAISALI.

15. *The modern sites of ancient Vaisali.*—For the identification of the modern sites of ancient Vaisali we have to rely almost exclusively on the accounts of the Chinese pilgrims. Of these, Fa-Hian's description is very meagre, especially as it leaves out the most instructive group of ruins, the Asoka pillar and stupa close to the markata-hrada, or 'monkey-tank.' It is this group which I think proves conclusively that Vaisali is identical with Basarh and its adjoining villages. Starting from the royal palace of Vaisali, which he describes as being about one mile in circumference and inhabited by a few people only, Hiuen Thsang says that about one mile north-west of it there was a monastery of the Sammatiya school close to which were a number of stupas, notably one containing the share of relics of Buddha received by the Licchavis after his cremation. The pilgrims itinerary then proceeds further north-west and without noticing the exact distance by road, he describes the very group of ruins which still exists within the modern mauza of Kolhua, a little north of Ufraul, a village belonging to mauza Baniya.

We have here still the pillar crowned by a lion, said to have been erected by Asoka; only the height differs a little, which may easily be accounted for by the pillar having sunk. North of it is the brick stupa built by Asoka, and to the south an ancient brick-faced tank, now called Ram-Kund, which evidently is the monkey-tank, so famous in the history of Buddha. Traces of the minor stupas, which Hiuen Thsang mentions close to it, are still to be found in a number of broken bricks that cover the ground south of the tank, while the statue of a monkey, described by Hiuen Thsang, has been lost.

The direction and distance of this group from the old fort north of village Basarh tallies exactly with Hiuen Thsang's account. For though the exact distance is not recorded by him, we know at least so much that it was in excess of one mile. The actual distance is somewhat over two miles, and the direction is to the north-west. As we know that Vaisali was situated in Tirabhukti, the modern Tirhut, it would be in vain to search for any other locality within the modern districts of Muzaffarpur and Darbhanga, where a similar group of ruins might be found, as the country is open all over, and the existence of

another pillar of that kind close to a stupa and ancient tank surely would have been brought to notice long ago.

Apart from this, Mr. Vincent Smith has recently put together all the circumstantial evidence in regard to the situation of Basarh in connection with other known sites, which amply corroborates the above reasoning. We thus must yield at least so much that Vaisali was shown to Hiuen Thsang at the site of Basarh and the adjoining villages, which I think, is almost the same as admitting their identity.

An attempt, however, to identify all the other sites described by the Chinese has not been successful. The reason is that unfortunately the country all around shows but very scanty traces of ancient remains above surface, and that to search for them below surface would have been an attempt of very doubtful success and was, moreover, almost everywhere prohibited by the lands being under cultivation all over the large area. However, an accurate survey of the whole area, covering about twelve square miles, has been made, and a map has been drawn up on the scale of four inches to one mile, which shows the exact situation of the modern villages and is based on careful measurements.

Returning to the description of Hiuen Thsang, it is perhaps most to be regretted that his second group cannot be found anymore. It contained a stupa, which was pointed out to him as embedding the share of bodily relics of Buddha received by the Licchavis. It is possible that this stupa, if it still existed, might contain an important inscription and some other interesting relics, similar to those found in the Piprawa mound in the district of Basti (United Provinces), although one may still be permitted to maintain some doubts in regard to the theory that the latter monument contained the relic share of Buddha received by the Sakyas. The bones found at that place, which have been presented to the King of Siam, and which I saw in Calcutta, according to my opinion were not human bones at all. The place where the relic stupa and the Sammatiya Monastery were situated was one mile north-west of the palace, but there the country at present is all level and under cultivation, except that there remains an ancient tank, almost silted up, which may indicate the spot where this group of ruins stood.

I shall not enter into any details in regard to the possible situation of the other ruins mentioned by the Chinese, but merely wish to state at what places ancient remains are to be found at present.

The ancient fort north of Basarh, called *Raja Bisal ka Garh*, will be described in the next paragraph. West of the village is an old brick stupa now covered by a Muhammadan tomb, called *Miranji ka Dargah*. Hindus also worship there and nothing is know of the saint who is said to be buried at that place. Inside the village are several remains of brick buildings, but any attempt to explore them is precluded by the fact that they are built over by modern houses. In a modern temple, west of the village, near the Baman-pokhar, are collected some mediæval statues said to have been dug out from the tank. They are: two seated Buddhas, one Bodhisattva, one Siva-Durga, one Ganesh, one Vishnu, and one slab with the seven mothers. Broken bricks are found along the southern bank of the Kharaona tank and at a little distance north of it, and the ancient *bund* south of it also may contain some remains of brick buildings.

The four corners of the ancient city wall are said to be marked by four Chaumukhi Mahadeos, two of which are called Gupta Mahadeos, because they are believed to be hidden below surface. The north-eastern one is about fifteen minutes distant from the fort. It stands inside a pit, laid out with bricks, evidently the remains of a temple. It is of the ordinary mediæval type. The north-western one is a small marble Mahadeo, evidently modern, and stands inside a modern temple near the eastern boundary of village Baniya, not far from the spot where one would have to search for the Sammatiya Monastery, and the Relic Stupa. It forms an object of considerable local worship. The two southern ones are said to be hidden, although excavations previously conducted near one of them did not yield any traces. The south-eastern is in the corner of Konsa, south-east of village Basarh, evidently an old tank, which has dried up and is now cultivated. What has been described as the traces of the old city rampart there, appeared to me rather like the remains of the earth thrown up in excavating the tank. West of this, about one mile distant,

the second Gupta Mahadeo is pointed out south of village Dharara. If these four points actually represent the four corners of the ancient city, Vaisali would have been much less in circumference as the city pointed out to Hiuen Thsang. But I think not much reliance can be put on this modern tradition.

At Baniya is a large old tank, almost dried up, called Raksahiya-pokhar. South of Chak Ramdas, which is the name of the southern part of the village, are two small mounds, now almost level with the ground, where some traces of buildings may be looked for. Close to them are the remains of a mud hut, which, some twelve years ago, enshrined two ancient statues. Mr. Garrick mentions them in his report, but says that owing to the lateness of the hour, he was not able to discern what they represented. They have been taken away some twelve years ago, and I could not make out where they are at present. I do not know on what authority Mr. Vincent Smith calls them Jain images. No traces of Jainism have been found by me at all, and I was unable to ascertain from the villagers the exact nature of these two lost images.

The important group of the Lion pillar, stupa, and tank has already been referred to above. Its situation is within mauza Kolhua, although the pillar now generally goes under the name of the Bakra Lion pillar, probably because it was thus described by Mr. J. Stephenson, who appears to have been the first who brought it to notice in 1835. The pillar is reported to be sinking, but this must be very slightly only, as the present height is only one foot six inches less than Mr. Stephenson's measurement. An excavation has been made around it to see if it had any inscription, but nothing was found. If it ever had any inscription, this must have disappeared now owing to the surface peeling off, which is in fact the only damage done to the pillar. The Stupa now has on its top a small modern brick temple enshrining a mediæval image of Buddha seated, wearing crown and necklace, a well known type, the exact name of which is not yet known. Probably it represents the enthronement of Buddha. The statue is not life-size, as stated by Cunningham, its dimensions being merely four feet four and-a-half inches by two feet one inch. There is no figure of a monkey on its pedestal, offering the bowl with honey, but merely some kneeling devotee. The temple is not mentioned by Stephenson and can not be much older than fifty years. The statue was found in the field close to the Stupa, where extensive brick remains exist below surface and where a similar broken image of a seated Buddha had turned up previously, which Mr. Stephenson purchased for Rs. 2 and sent to Calcutta.

Near Kolhua itself, a field which at that time was prepared for indigo, was pointed out to me as burying remains of old brick walls very deep below ground, perhaps some twelve feet. North-west of the village is a small earthen mound, where, however, I could not discover any remains of brick buildings. Lastly there are the two earthen mounds west of the Lion pillar, called Bhimsen's baskets (*Bhimsen ka palla*), while the pillar is named Bhimsen's stick (*Bhimsen ka lathi*). I observed only a few broken bricks near one of them, and I think they are of earth altogether. There are many holes in them, made by porcupines. Between them and the large village of Bakra is a big tank, evidently of no great antiquity. The four temples in Bakra contain only modern images.

Vaisali was not merely famous in the history Buddha, but also as the birthplace of his contemporary and rival Vardhamana Mahavira, the founder or rather developer of Jainism. He belonged to the Kshatriya clan of the Nayas or Jnatris, who resided at Kollaga, a suburb of Vaisali, the name of which perhaps still survives in the modern village of Kolhua. It is curious that modern Jainism has entirely lost sight of this fact, all the more so as the place of Mahavira's death, Pawapuri, on the road from Bihar to Nawadah, now has a considerable establishment of Jain temples and is annually visited by the numerous Jain pilgrims, who flock to the holy shrines at Rajgir. I have already mentioned that I could not discover any traces of Jainism at Vaisali, although Hiuen Thsang distinctly mentions a number of Jains residing there at his time.

The names of three of the ancient divisions of ancient Vaisali still appear to survive in those of modern villages there. The identification of Kolhua with the ancient suburb of Kollaga has already been alluded to. Basarh likewise may be taken as a modern form of Vaisali proper, while Baniya

almost exactly agrees with Vaniyagrama, another important portion of the ancient city. We further meet with the name of Kundagrama or Kotigrama, either as that of a suburb or of another division of the ancient city. I have not been able to find any modern name corresponding to this, for the assumption that it is identical with Basukund, a small insignificant village of only a few houses north-east of Basarh, has nothing to speak in its favour.

Writing in 1835, Mr. Stephenson said:—"I have no doubt but it (*i.e.*, the Lion pillar) is anterior to the mounds of brick rubbish by which it is surrounded, and which extends for the space of several square miles in all directions. The numerous magnificent (though old) tanks amounting to about 50 in number, large and small, strengthen the general opinion that this place is the site of a large city, at a remote period inhabited by a numerous and civilized, wealthy people." Are we to assume from this description that only seventy years ago the number of ancient remains was still far more considerable than the scanty mounds found at present? So much at least is certain that human hands have done most to destroy whatever time may have spared. Evidence of this are all the larger houses in the villages around Basarh, which have been built with ancient bricks, and ancient bricks still are an article that stands in great demand by the villages.

16. *Excavation at the ancient fort at Basarh.*—For the reasons given above I did not attempt to search for any of the sites described by Hiuen Thsang. Success, indeed, would have been doubtful, and there was besides a further difficulty to get the consent of the owners of the land in case I would have fixed upon any particular place; also compensation would have to be paid for the destruction of standing crops.

The fort at Basarh, however, yielded no difficulty whatever. With the exception of the south-western corner, it is not under cultivation, and from the facts stated in the last paragraph, there could be no doubt that it contains the remains of the royal palace of the Licchavi Kings of Vaisali. Although General Cunningham who had done some trial digging here previously, did not find any remains of buildings to speak of, it was evident that his operations had been of too hurried a nature to allow of any conclusions being drawn from them.

The fort now forms an elevated piece of land, of oblong shape, almost one mile in circumference. The longest sides run from north to south, about 1,700 feet long, and the shorter ones from east to west, about 800 feet. It is surrounded by a ditch, 125 feet broad, where water still exists in some places, but the land is almost entirely under cultivation. The height of the plateau from the bottom of the ditch is 15 feet on the average. The surface of the fort is undulating, with a well-marked deep depression a little north of the centre, and two smaller depressions running through the centre, from north to south and from east to west. To the south, an embankment still exists, evidently the remains of the high road leading to the fort. There are many holes in the surface made by the villagers digging for bricks or seeking treasure. No surface indications of any structural remains existed, and wherever I believed to have found any, subsequent excavation did not support this belief. Cunningham says that he could still observe the traces of ramparts and bastions, but it seems to me not unlikely that in making this statement he was carried a little too far by his imaginative power. At present the edges of the plateau are all sloping. The entire surface is covered with broken bricks and pottery. In the south-western corner stands a modern temple, and the ground around it is fenced off and cultivated by the priests. The temple appears to have been built in 1835 A.D., as Mr. J. Stephenson speaks of it as nearly finished. It contains some curious brass images, which, as far as I could make out, were presented by the Maharaja of Rewa. Opposite this temple, to the east, a rival "Babaji" tried to set up another shrine, built of mud only, but was driven out by the owner of the land. He now resides near the Baman Pokhar, south-west of the fort.

Excavation was carried out by me at nine different places, all over the area of the plateau. The greatest depth reached was 24 feet below the surface of the plateau, when we came upon ground water. Some of the ditches were of considerable extent, of several hundred feet in each direction. At every place at least a few remains of masonry buildings have been discovered. Some of them were struck upon just below surface and did not go further than a few

feet. Others were found beneath, at a depth of about five feet, reaching generally as far as nine or ten feet. In a few places, scattered remains were found still further down, which seem to belong to a more remote period. The first class of buildings cannot have been very old, and affords some evidence of the place having been partly inhabited only a few centuries ago. The second class I am inclined to look upon as the remains of the ruined buildings, inhabited only by a few persons, of which we read in Hiuen Thsang. There is evidence that they go back to at least 300 A. D., but they may have been still much older. The remains of the third class were too scanty to afford any conclusive evidence.

Only the foundations of the old buildings have remained. In plan they are often very irregular. The rooms and chambers are of remarkably small size, and only a few larger rooms have been discovered. The floor, where it existed, was of concrete and a layer of bricks. It was supported by a wall running across the chamber. The breadth of the walls varies. The bricks are of the usual size., generally oblong, some up to 16 inches in length. A few loose bricks had some carvings of simple patterns on one side. The houses must have been roofed with tiles, of which a great number turned up among the *débris*. They differ somewhat from those now in use. Their shape is oblong, and flat, with a rill in each longer side near the edge, one above and one below, which shows that they were joined together. Close to the rounded top is a small hollow, made evidently in order to fix the tiles on the wooden planks of the roof. The top op the roof evidently was crowned by small pinnacles, similar to those which we observe in ancient carvings. A number of such pieces turned up, which I think can best be taken to have been used in this way. The buildings appear to have been secular throughout, and no remains of any temple have been discovered. In fact, a miniature stone image of Ganesha of later date was the only religious carving, which we came across. Three curious old wells have been laid open at one place immediately at the side of each other. Two of them were 24 feet deep, when the walls stopped and ground water was reached. At this depth there was in one of them a curious round piece of clay, four feet in diameter and about six inches high, which looked almost like the mouth of another well. Half of it was covered by the wall of the big well. In the other well we found at the bottom a neat piece of ivory, evidently used as a lamp stand. Perhaps it had fallen into the well by accident, when the place still was inhabited.

The nature of the soil, which throughout is very moist is not favourable to conservation of any remains. All pieces of metal, which we found, were badly corroded. There is moreover evidence of the place having been sacked and plundered. Ashes and small fragments of burnt wood were met almost everywhere. The earth throughout is mixed up with an enormous mass of broken pottery and bones. Complete pieces of pottery also were found in number. At several places fragments of glazed pottery turned up, which, however, may be comparatively modern. Only a few pieces of glazed tiles, coloured white and blue, must be old, as they were lying at a great depth. Clay balls and crude figures of animals, often like those which are still put down as offerings at Hindu and Muhammadan shrines, evidently were thrown away by children, who used them as playthings. Likewise clay-wheels were found in number and similar little things. Beads and broken bangles, and earrings made of different kinds of stones, were among the *débris*. A few heads and other pieces of larger clay figures also may be mentioned.

The most interesting discovery, however, was a large quantity of inscribed clay seals, a little over seven hundred in number. Almost all of them were found inside a small chamber, about thirteen feet square. They were mixed up with broken pottery, bones, burnt rice, ashes and other rubbish. At a depth of nine feet eight inches the cement pavement was reached. Above this chamber were the remains of another later building, consisting of two lines of walls with a portion of the floor, made of a layer of bricks and concrete. This had to be destroyed in order to clear the room beneath.

Clay seals have been found in almost every ancient site in India, but perhaps nowhere such a large collection has been discovered in one place; moreover while the majority of such seals consists of tablets dedicated to some

holy shrine, the present collection is entirely secular. The shape of the seals shows us at once that they were attached to letters or other literary documents. On looking at the reverse of any of them, one observes that they were fixed to the ends of a string, which held together the wooden boards upon which the letter was written, or which served as envelopes. The string holes are still to be seen on most specimens. Evidently the ends of the string were pressed into a moist lump of clay by means of some flat instrument, probably a knife. Hence a broad depression on the reverse. To make the string stick faster to the clay, it was again pressed into it by the sharp edge of the same instrument; hence some small cuts across the broad depression. Then the seal was stamped upon the other side of the clay. A number of specimens still exhibit some finger marks of the persons who handled the seals. To open the letter, the addressee had to cut the string, and the seals then were thrown away as useless, just as we do to the envelopes of our letters. Of course, no traces of the documents, to which the seals were attached, have been found, and in a damp soil like that at Basarh we cannot expect them to have remained for many centuries. It seems to me moreover likely that the chamber, where the seals have been found, was used as a sort of refuse room into which all sort of rubbish was thrown. A few seals have been found also at several other places, but the majority comes from one and the same spot.

In order to fix the date of the seals, we are guided by two specimens. The first, with a figure of a seated lion, is a seal of Mahadevi Dhruvasvamini, the queen of Maharajadhiraja Chandragupta and mother of Maharaja Govindagupta. This is the queen of Chandragupta II. of the Imperial Gupta Dynasty, whose reign falls between 375 and 412 A.D. Her name occurs in the inscriptions with the slight and unimportant alteration of Dhruvadevi instead of Dhruvasvamini. It seems not unlikely that the Maharaja Govindagupta is identical with Krishnagupta, the first in the list of the Guptas of Magadha. The eighth King in that list, Adityasena, reigned in 675 A.D., and the interval between this date and the time of Chandragupta II. may have been filled up by eight generations only. The name Krishnagupta occurs only once, in a metrical inscription, where proper names are treated with great freedom, and where the change of Govinda into the synonym Krishna is a mere trifle. If I am right the seal would show the connection of the later Guptas of Magadha with the Imperial line. The second seal bears the inscription: *Sri-Ghatotkachaguptasya*, who very likely was the Maharaja Ghatotkacha, the father of Chandragupta I., who lived about 300 A. D. Palaeographically the letters on all the other seals agree with the period thus established, and the total number may be attributed to the 4th and 5th centuries A. D.

The collection, of course, contains a large number of duplicates. Probably not more than fifty different seals are found on the seven hundred and odd pieces of clay. They belonged partly to officials, partly to private persons, generally merchants and bankers. There is, however, one specimen which certainly is the seal of a temple. It has a figure of *linga* with a *trisul* on each side and below the inscription: *Amratakesvara*. This form of Mahadeva, as we learn from the Matsya Purana, was one of the eight principal lingas at Benares. I am told that it exists no longer, but this seal certainly does vouchsafe its existence for the 4th century A.D. Probably the seal bears the oldest figure of a linga that as yet has been found in India; at least, I know of no older one. It is, however, evident on the grounds explained above that the seal did not form an object of worship, but that it was attached to a letter sent by the Authorities of the Amratakesvara temple at Benares to Vaisali. Perhaps there is another seal of the same kind Its inscription is: *Sri-Vishnupada-Swami-Narayana*. This may mean that it came from a temple of Vishnupada, not unlikely in that case the famous temple at Gaya. The emblems offer some difficulty. Only the signs for sun and moon, a conch, a staff or perhaps Vishnu's mace and what looks like an ornamented figure of a wheel, are clear.

The seals of officials generally bear the figure of Lakshmi standing in a full blown lotus group, with two elephants pouring water over her. In some cases she is attended by two dwarfish male figures, with thick bellies who I think must be taken as a representation of Kubera, the God of riches. Lakshmi, the goddess of fortune attended by the God of riches. On some seals

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Kubera pours down gold coins out of a money bag, on others he holds a curious hemispherical object, which invariably is represented on the seal of the guild of bankers, merchants and traders, and which I feel inclined to explain as a money-chest.

The ancient name of Tirhut (Tirabhukti) occurs twice, once on the seal of the Superintendent of *Uparikas*, a certain class of officials, who are often met with in inscriptions but whose exact duties have not yet been defined. The other seal seems to have belonged to a judicial officer. Very numerous is a seal of the Superintendent of Princes' Counsellors. We also meet with the seal of a Treasury Superintendent, a door-keeper by name Vinayasura, a *Mahadandanayaka* or Judge by name Agnigupta, a Commander of Military Forces, a Police Officer and several others. The seals of private individuals, bearing merely a proper name, generally occur in combinations of from two to five on one lump of clay. The seal of the guild of merchants, bankers and traders, mentioned before, very often is combined with them, thus showing that those private individuals belonged to that guild. It never occurs alone.

As regards the symbols, the seals of private individuals generally have a pair of human feet, a flower pot with conches, a shield, a wheel and the like. A neat figure of a humped bull standing on a platform occurs on several seals. One has the figure of a wild boar, perhaps intended for the boar incarnation of Vishnu The figure of a man holding down a bull by its horns looks like an adaptation of some classical design. A curious seal belonging to a person called Ravidasa has a Persian fire-altar, such as occurs on the coins of the Kushana Kings from North-Western India. Lastly a few specimens consist merely of a lump of clay with one or more letters stamped on it.

Owing to the great number of duplicates, it will be possible to read all the inscriptions, although a good many specimens have suffered badly. One can not help regretting that the letters to which these seals were attached, have been lost, but in the damp climate of north-eastern India there is very little chance of the recovery of any kind of similar documents.

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